

CENSORSHIP IN THE U.S.

I ACCUSE THE JEWS

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1.

I accuse the Jews of enforcing two kinds of censorship on the American public—open and surreptitious. The open censorship sabotages the ideal of free speech and free press as set forth in the U. S. Constitution. The selective aspect of the surreptitious censorship is actively destroying the basic ideal of individual sovereignty on which the U. S. Government was founded.

Jewish censorship extends to the very definition of the word “Jew”. What does the word “Jew” really designate? Who is a Jew?

Several years ago I read an answer to that question given by “Dear Abby”. She told her readers that a Jew is someone who says he is a Jew. A Jewish leader in Israel called her to task and quoted the orthodox definition which she printed in her column. As I recall one condition of being a Jew, according to him, was being born of a Jewish mother. I feel no obligation to defer to an “authority” in Israel and I think the “Dear Abby” definition is more nearly in agreement with current realities. However it is an oversimplification and failure to look a little more closely now would cause confusion later.

The Jews discuss the question “What is a Jew?” among themselves at great length and divisions arise among them over what definition they should present to non-Jews. They know, from a study of their history, that their joint effort can enforce any definition of their choosing on others. They have chosen to enforce confusion on the Western world.

That enforced confusion is one of the targets for what I have to say. The question needs to be opened up and decided, not on the basis of what facade the Jews want to present, but on the basis of the facts.

I think that any discussion of whether the Jews are a race

or a religion is ridiculous. To me it is glaringly obvious that they are neither.

Jew is not a valid religious identification. There are many opposing divisions within the traditional religion of the Jews and there are a great many Jews who are atheists or agnostics.

Jew is not a valid racial identification. If it could be assumed that the Jews when led out of Egypt by Moses were a homogeneous race—which it cannot—there has been enough intermarriage in historical times so that Jews could not accurately be distinguished from the non-Jews in the United States by any biological criteria.

In the language and thought patterns of all the peoples of the world and all the history of the world, the facts clearly point to one thing: The Jews are a nation.

Nation is a word that designates a fictitious entity, which is called “body politic” in legal terms to distinguish it from other fictitious entities called “corporations”. Corporations “exist” by authority given them by a “body politic”. Since “nation” is a fictitious entity by definition, it could be argued that a fictitious entity does not exist in the world of reality; therefore, real Jews cannot be a nation. That logic is invincible. But *if* the word “nation” can be used to designate *anything* that exists in the world of reality, the Jews are a nation. Considered as individuals formally bonded and acting together as an entity, with an unchanging political objective, the Jews are unquestionably the oldest nation on earth.

The Jews are a nation—a body politic—composed of individuals having heterogeneous religious beliefs and heterogeneous racial heritage.

I want to make it clear at this point that the direction of what I am saying is *not* going toward the following familiar argument: “The Jews have made the desire for a land of their own a battle cry for three thousand years. They have Israel now. The U.S. should require that they all go there.”

Since the subject of Israel, if left hanging, could be a distraction, I want to quickly put it aside. Certain relations of the U.S. with Israel are something that I see as shameful. Israel launched a flagrant war of aggression with arms

furnished by the United States and then, obviously only because of U.S. backing, was able to hold on to the territory taken in such a war. This fact is a blot upon our nation's history that can never be erased. It has dropped us from the position of high respect that we once held among the nations of the earth. The Arabs protested our "big brother" relationship to Israel by a dramatic raise of oil prices. This triggered a new wave of inflation in the U.S. and most other countries of the world that will be a painful reminder for a long time to come of the shameful act performed by the U.S. in backing Israel's aggression. This disgraceful act of the most powerful nation in the world tends to overshadow the rapacious character which the Jews displayed in less than twenty-five years after establishing their first colony with a geographical fix in almost two thousand years. That character display might be an interesting subject, but it is not within the scope of this paper. Only one assertion do I want to make regarding Israel. Israel is not the homeland of the Jews; it is only a minor colony of the Jewish nation.

Israel is such a new and uncharacteristic colony that, for simplicity, I will talk of all Jews as citizens of the Nomadic Jewish Nation.

The Jewish Nation has four distinguishing characteristics: (1.) It is the oldest nation in the world. (2.) It is the only nomadic nation in the world. (3.) It has demonstrated its ability to remain a cohesive functioning entity—a body politic—without setting forth its corporate structure and governing laws in conventional form. (4.) It has shown its ability to exist without drawing its nourishment direct from the earth. Except for the recent conventional colony of Israel, it exists now, and has existed for almost two thousand years, solely as a multi-colonied parasite attached to other nations and drawing its basic sustenance from its, often unwilling, hosts.

In the Western world, the Jews have generally been successful in keeping the concept that Jews are citizens of the Nomadic Jewish Nation from popular books which are widely read by the general public. It is, of course, not a new concept that I am trying to inject into the subject. From the known facts no other interpretation appears to fit, so it would be no less valid if it were new. But all scholars, including

Jewish scholars, are familiar with the designation and recognize its validity.

Many nations have denied citizenship to the Jews because the host nation recognized that their political allegiance would be nothing but a facade or false identity of the sort chosen by spies or fifth column invaders whose real allegiance is elsewhere. In popular articles that get into print in the U.S. these historical facts are cited as "persecution of the Jews because of their religion or race". The either-or choice between religion or race, which the Jews have chosen to uphold in the Western world, instead of frankly acknowledging that they were citizens of a Nomadic Nation, has not saved them from being treated as infiltrating enemy aliens. And the false facade does not seem to have helped them with the persecution problems they were trying to avoid. Let us review an example of each aspect: Race and religion.

Hitler was a demagog. That limited him to the language of the masses. He used ideas that were currently popular. Being limited to one of the points which the Jews themselves had projected into the popular picture, he chose race as politically the more expedient. Private censorship in the U.S. has since precluded a probing public discussion of the more subtle aspects of the German-Jewish problem—the problem that Hitler faced with a demagog's desire to say whatever was most likely to incite the mass response that he wanted. But the Jews would certainly not have fared worse in Germany if they had openly acknowledged that they were a colony of an alien nation.

Spain, in the fourteenth and fifteenth centuries, tried a solution oriented on the religious facet. The government officially viewed the Jews as a *religious* minority. The usual efforts of the Jews to press for and achieve non-religious gains—that were not for the general welfare but exclusively for the Jews—gradually built up strong resentment from all others. Since the government had not recognized the Jews as other than a religious minority it had no way of officially dealing with the problem. Riots and burnings then resulted because mobs took matters into their own hands. Some of the Spanish citizenry made a great effort among the Jews to save them by converting them to the Catholic Church. Great

numbers joined and were baptized Catholic. But the evidence that the Nomadic Jewish Nation simply had a colony in Spain that resisted political assimilation finally induced the Spanish government to issue a decree that all Jews must leave within four months. The number involved in that exodus has been estimated at between 150,000 and 500,000

These are examples signifying that the Jews have gained little from the confusion created by their insistence in the Western world that they be called "a people" instead of the more accurate term "a nation".

Of course it is only in the popular press that attention has been deflected from the reality. Even as widespread a work as the Encyclopedia Americana has this to say in an article written by Abraham G. Duker, Hebrew Union School of Education and Sacred Music.

"Jew as a Religious Community. The religious definition falls short of reality, since it does not hold true for the atheists or agnostics among Jews, nor for the secular nationalists who have not severed their connection with the Jewish Group.

"Jews as a Nation. (This definition) is official in the USSR, Poland, Israel, and other eastern and central European states. ...The tendencies of some Jews to reject the idea of Jewish nationality are consequences of the progressive abandonment of Jewish culture, learning, mores, and group solidarity, as well as of fatigue with the seeming dilemma of identification and constant threat of persecution.

"Because of the many difficulties involved in the national definition, the tendency is evident in Western countries of substituting for the term "Jewish Nation" and "nationality" the word "people", an expression which does not carry political connotations, yet goes beyond the other, more limited definitions. Such difficulties were rare in the multinational states of eastern Europe which adhered to a wider concept of nationality, extending it beyond the political state or citizenship. Such a definition of nationality, advocated by students of nationalism as referring to a group bound by common ties of descent, historical background, awareness of a common fate, cultural links, and aspirations of national liberation and cultural continuity, would establish

the Jews as a nationality, just as the Czechs and Greeks constituted such groups even before they had regained their independence."

Considering the great public interest aroused by Hitler's treatment of the Jews, and the indisputable fact that the Jews are a nation, popular discussion would doubtless have considered the world-conspicuous problem in that context—if there had been no Jewish censorship.

In this monograph, which is written for popular distribution, I want to defy the popular censorship and talk of the Jews as a Nation. What attitude can I expect? I project this as a probability:

O. K. So Jew is not a race. Jew is not a religion. Hebrew is the basic religion of the Jews. A Jew is a citizen of the Nomadic Jewish Nation. So What?

So the Jews are presenting a false identity as citizens of the United States; their real allegiance is to the Jewish Nation.

So what? The Nomadic Jewish Nation is no threat to the United States. It has no army; it has no navy; it has no air force. The U. S. can handle the Jewish Nation—if there is such a thing.

But can it? Is it doing it? Can it do it while—as the above indicates—there is still some question as to the existence of the Jewish Nation?

Instead

Are the Jews handling the U.S.? Have our lines of communication already been cut? Can the people of the U.S. even talk about what is happening?

If I can break through the censorship, I want to try talking about what is happening.

The theory behind our system of government is that there will be factions—groups trying to gain their own selfish interests. The theory is that there will be many such factions, that their interests will be diverse, that they will oppose each other. Then it is assumed that the selfish interest of any group, when seen by the other factions as endangering the general welfare, will be held in check by the

combined opposition of the many other factions. This unified opposition is intended as the check that will keep any group from becoming powerful enough to be a serious threat.

The founders of this system had a lot of argument before they decided to give it a trial. It has never really worked very well. Pork barrel trade-offs, pressure groups threatening, cajoling and buying favor—and even foreign governments buying individual congressmen—have at times made the system appear very unsatisfactory. But on the whole, in an inefficient, often bungling way, it has worked.

However in the last fifty years the Jews have shown themselves to constitute a factor of a sort not considered by the founders of the system. The problem they pose has accelerated rapidly since World War II. The problem is seen by many but never publicly discussed now. There are many in the government who want to do something about it. But with a shrug, they ask each other in private: What can be done when the problem can't even be discussed in public?

From the political viewpoint the problem is this: Among the two hundred million U.S. Citizens there are six million Jews. Ostensibly they are simply another faction with selfish interests. But they are not. They cannot be treated as such. Why not?

Why does the U.S. system of checks and balances, the system designed to keep selfish factions from excessive growth and power, not work satisfactorily in keeping the Jews from the excessive parasitic power that in the U.S is now becoming destructive of their host?

Why?

To get a measuring stick, let us compare the Jews to some normal factions: The labor unions have great numbers but they do not threaten the national welfare. The associations of manufacturers have great wealth but they do not threaten the national welfare. The Baptists have great numbers, great religious fervor, even a member of their church as the country's president, but they do not threaten the national welfare. Why must the Jews be viewed as the cohesive representatives of an alien nation when they pursue their selfish interests? Why is it not valid to consider them simply as another faction?

I repeat for emphasis: The theory on which our

government by factions is founded is that each faction will be kept from threatening the general welfare—*because the opposition to its selfish interest will hold it in check.* This holds true for all factions that can be criticized in public by any individual who feels like it without the danger of severe social, economic, or political reprisals. It does not hold true for the Jews. No one in a position where his words can be heard can speak against them—without being forced, on threat of losing that position, to publicly retract what he said and then shut up.

The Jews can enforce this condition on the U.S. Nation because there are six million of them and their resistance to opposition is fanatical. Since fanaticism may sound like a derogatory word when I could have chosen another, I will change it to patriotism. The Jews are the most patriotic people on earth. But their patriotism is for the Nomadic Jewish Nation. They will not accept the status of a domestic faction that is subject to criticism in the same manner as other domestic factions. The allegiance of the Jews to the Jewish Nation comes before all else to them. They view any opposition as an act of war.

On the surface the idea that, simply because of their unmistakable commitment to Jewish solidarity, the Jews must be considered as a nation that views opposition as an act of war, would seem ridiculous. Certainly the idea of armed conflict is ludicrous. Although the Nomadic Jewish Nation has the world's biggest colony in the U.S., the Jews are vastly outnumbered by the non-Jews of the U.S. They have no army, navy, or air force; they probably do not even have any hint of an undercover potential guerrilla force with guns and knives stashed away. And the U.S. is the most powerful nation on earth.

Unmistakably this is all true.

From the conventional viewpoint the idea that the Jews would resort to *any sort* of serious attack on their host nation seems ridiculous. But the Jewish Nation is unique. It does not use conventional weapons and conventional strategies.

The people of the U.S. need to recognize that there is a valid measure of the balance of power between nations in possible conflict other than the weight of armament.

Experience and skill in the sort of combat the conditions call for is an extremely important factor. Suppose we make a new evaluation of the two nations on that basis.

The U.S. is a nation that is only two hundred years old. Its short-lived, tattered tradition is that brave men should stand between their loved homes and a war's desolation. The Nomadic Jewish Nation is the oldest nation on earth, it is the only one of its kind, it was born under conditions that called for existence without a homeland. It has the experience of infiltrating and waging surreptitious war against every form of government that has existed on earth for over three thousand years. This experience is passed on as training to both male and female children from the day of their birth. When the Jewish Nation has six million citizens scattered throughout the United States that means it has six million combat ready fighters deployed throughout the United States. They use words—not as tools of communication—but as weapons.

The pattern of their battle fought with words has a four-pronged strategy: (1). Try to manipulate each individual in the host nation being infiltrated into giving active help to the Jews. (2) If the individual will not help but does not actively oppose, pass around him, blitzkrieg fashion, and leave him to be taken care of in the mop-up operation. (3). If he actively resists, mark him for destruction; he will then be destroyed with words by an attack from so many angles that he will never be able to identify and convict any individual—by using the host-nation's due process of law. (4). *Remember that words are the prime weapons of the Jews; never—NEVER—let any individual of the host nation use them for counter attack or even in his own self-defense.*

The U.S. is the ideal place for the use of words as weapons and for disarming the opposition. The constitution upholds freedom of speech and freedom of religion. When a Jew attacks a non-Jew he says it is freedom of speech. When a non-Jew attacks a Jew, the Jew dons the mask of a down-trodden Hebrew trying to practice his religion in the midst of Jewish prejudice. And the non-Jews of the United

States, who are products of an utterly different ideological background, accept the under-dog act at face value and turn with a mob-cry of "prejudice" on any who try to point out the reality behind the facade.

The charge "prejudice against the Jews", spewed from distorted mouths under mad-dog eyes glaring with fanatical self-righteousness, has robbed the word "prejudice" of all meaning. The fanatical charge has turned the word "prejudice" into nothing but a shibboleth, an identification phrase, by which its users proclaim their identity with the current dominate mob. This mob is the Jews most useful tool. This mob blots out the constitutional intent of free speech and free press with its excrement of bigotry. And behind this foul bulwark, thrown up by the brainwashed goy, the Jews carry on their mutilation of U.S. ideology.

2.

When the simple front line strategies of the Jews are not recognized for what they are by the general U.S. public, it seems sheer folly to try opening a discussion of the more complex strategies used in behind-the-scenes manipulation of basic ideologies. But the field of basic ideologies is the one in which I find myself and, in defense of my chosen ideology and my own personal integrity I want to speak out.

Aside from the sort of anarchy that holds sway among jungle animals—which is sometimes advocated as a reasoned ideology by humans—all ideologies must be divided into two categories:

One condemns egoism as evil and gives moral sanction to a group that dominates its individual components.

The other advocates the sovereignty of the individual as its basic morality and takes the position that, morally, the group must get its power only from such authority as its component individuals choose to give it.

A sort of anarchy-based group-dominance exists in many primitive tribes, but the formalized verbal teaching that “it is the moral duty of the individual to consider the group eternally prior to himself” is instilled in the minds of their children and pronounced as holy dogma by no conspicuous groups other than Communists and Jews. The Jews, of course, have the undisputed claim to having formally articulated it first. It is the foundation on which the Nomadic Jewish Nation is built.

Because of its very nature, the other basic ideology, individual sovereignty, has not been a group-carried dogma; no group has ever demanded that it must be articulated in words and that those words must be forced upon every new

born child or that group.

Until the U.S. was founded, no nation had publicly committed to individualism in words. The Northern Europeans of prehistory times had clearly chosen the ideology of individual freedom but, because all nature showed it to be self-evident, there seemed no point in putting it into words. In their unwritten laws and customs, individual sovereignty was accepted as axiomatic. Their customs, not their words, expressed the values they had chosen. In keeping with their ready acceptance that individual self-defense was the inalienable right of all natural born creatures, no one ever entered a group *discussion* without being fully armed. They would have considered it just as pointless to make a verbal statement regarding the right to keep and bear arms as to declare in words that an individual had a right to breathe and eat.

Among the early Northern Europeans all the rights of individuals were considered as obvious endowments of nature—axioms of reality that called for no statement in words. Their words which expressed their political attitude were all focused on one subject: Their words focused on the awesome difficulty of fighting a dragon. A dragon was their graphic image for a group-entity-having-formalized-group-priority-over-the-individual. All their songs and all their mythology dealt with the heroism that an individual, a Siegfried, must have whenever he met such a dragon, a monster that defied description—an utterly indescribable thing that could take on an infinite variety of forms.

The Northern Europeans were warriors, individuals always ready to fight—and good at it. They were not conquered by force of arms. They were conquered by words.

Not only was their mythology mutilated into something with an unrecognizable meaning and made to look like a silly religion of a primitive people—their basic ideology, which they had considered as axiomatic and requiring no words, was buried under a verbal onslaught.

The Romans who, during their experience in subjugating the Jews had observed the fanatical basis of Jewish solidarity, brought to the Northern Europeans the Jewish practice of trying to make their religion and their state into one indistinguishable entity. Also the basic Jewish ideology

that the group—not the individual—was the entity on which all moral action must be based was pressed on the Northern Europeans in complex words by the priests of the Holy Roman Empire. The priests twisted and completely reversed the simple teachings of Jesus who, along with John the Baptist, condemned the Jews for their insistence that being united as “a people”—as sons of Abraham—was an adequate claim to virtue. The priests were even successful in convincing the Northern Europeans that their already exceptional love of one another, just as had been advocated in a distant place by Jesus, was really a commitment to the Jewish ideology that the group—not the individual—is the significant entity.

This group-is-prior-to-individual ideology, which was the opposite of their cultural heritage, but which they did not know how to fight with words, was what the Northern Europeans were trying to escape when they migrated to America.

The Jews, who now have the world’s biggest colony of their nation in the U.S., brought, in its original unaltered articulation, the ideology that caused the Americans to leave their European homeland. Now the Jews are actively and passionately trying to impose their traditional ideology, with some new coatings, on the United States.

The most effective way for infiltrating a nation and upsetting its ideology is through the children—controlling the schools. The Jews do not have enough people to go into all the primary grades as teachers. Also that is such a conspicuous and well-known strategy that it would incite opposition. A slower process is manipulating the basic ideology of the whole nation—including its teachers—on an adult level. This is the strategy the Jews have used.

The communists also tried this strategy here; they tried to infiltrate and diametrically reverse the ideology on which the U.S. was built. But the communists were not successful. The reason for their failure is understandable. They have only about a hundred years experience in ideological warfare. The Jews have had over three thousand; they know how to fight by surreptitious methods, methods that are very inconspicuous, methods that may be totally invisible.

I must confess to my own blindness. When I entered the

book publishing field I did not even suspect the almost invisible methods for promoting the ideology of Judaeo-Communism that I now can *usually* spot. Crude demagogic methods I had seen. Although, irritating, these are obvious and therefore easy to avoid. But the Jews exercise insidious control of the total book industry by methods that cannot be pinpointed. It is an extreme but almost invisible censorship of original U.S. ideology and promotion of their own. Their beachhead in the book industry is now so secure by reason of its bigness, and so well camouflaged under a facade of "art and culture", that individuals of the host nation cannot use words for a counter attack—and cannot effectively use words for self-defense. But somewhere a start must be made.

From what I have observed in the field of basic ideology, it is obvious to me that the Jewish Nation has both the intent and the capacity to do serious, probably irreparable, damage to the United States.

While passing as American citizens the Jews have gained sufficient control of the book industry to effectively overrule the U.S. Constitutional intent that there be a free press, just as they have at the same time imposed on the people of the United States, on the congress, and even on generals in the U.S. armed forces, a private censorship of free speech. This censorship is favorable only to Jewish ideology and Jewish interests; it is destructive of the U.S. general welfare and the basic ideology on which the U.S. was founded.

The basic ideology on which the U. S. was founded is the prime target of the Jews. The book industry is the major field for expression of deliberated ideas that give significance to isolated facts. It is the field that feeds ideas and values to both the public at large and to all the schools and universities.

The opportunities for censorship in the book industry are many. A surreptitious censorship can be exercised by selecting content at the writer level, by insisting on little but very significant editorial changes on the publishing level, by selecting what will be pushed by advertising and what will be allowed to go out of print, and by selecting what will be reviewed in the trade journals that are the major source from

which school, university, and public libraries make their selections. As the censorship tightens, unselected writers and publishers who cannot be controlled, can be crowded out—preferably by economic methods, but if necessary by discrediting them in the public view. Control of book distribution and even of retail book stores can also be taken in so as to provide selective censorship even on the retail customer level.

From the viewpoint of surreptitious control, books are the ideal area. Books are tangible commodities in economic trade and it can all be made to look like simple economic competition. No one could ever prove a charge of censorship or ideological warfare.

I do not have the time, the money, nor the inclination to investigate the proportion of big publishers that are controlled by those with their first allegiance to the Jewish Nation. But those who I think are in a position to know say that more than fifty percent of book publishers are Jewish controlled—whereas the Jewish population in the U.S. is about three or four percent. Of my own knowledge, I am aware that the big publishers accept virtually nothing for publication unless they know the writer. Most of the time they commission the book before it is written.

Also I, and all who read trade journals and book reviews in national magazines, know that the number of books by Jews, or books praising Jews, or books praising something Jewish, that get attention is out of all proportion to the Jewish population. This is conspicuous because in book publishing the advantages of being identified as a Jew are so obvious that most Jews have a great eagerness to proclaim their Jewishness. They do this in the same way that, when college attendance was less common than now, many college graduates worked the fact of their college education into the first few words they uttered.

What is the obvious effect of this overall Jewish control?

The book publishing industry in the U.S. is becoming monstrously big, but very little comes out of it other than predigested ideas that have been beaten to a nauseating mash. Incidentally, this flood of verbal garbage can, itself, be used as a sort of censorship; it can help to hide anything the censors want to keep from public attention—in the same

vay that those who want to hide monetary fraud often hire several honest but slipshod accounting clerks, who they can push forward to be freely interrogated by those who question their accounts. Certainly everyone knows that the most diligent search through the mass of books being spewed out by the presses turns up very little stimulation to the intellect. All purported controversy is between tweedledee and tweedledum. Analysis shows one thought pattern, one ideology. Any criticism of this that passes the censors is the superficial, ineffective criticism that can serve as a paper tiger. Then, public burning of this paper tiger merely casts attention on what it was pretending, with conspicuously demonstrated ineffectiveness, to oppose.

A 1975 conference of writers and publishers, supported partly by U.S. Government funds and reported on in a softbound book available from the Library of Congress, recognized this condition. The general opinion that came from this conference was that there are more competent writers in the U.S. than there have been anywhere at any time in the history of the world—but they seem to have nothing to say.

My opinion is that many have something to say but they don't even bother to write it because they know it will not be published by the major publishing companies and, if published elsewhere, will not be read. Most libraries require their acquisition departments to support every selection of a book by some evidence that it was not an arbitrary choice. The easiest and usual support is reference to a trade journal review, and, as noted above, trade journals are one of the guard stations for possible censorship. Books that come from sources other than big publishers never seem to get any attention. Obviously the big advertisers are going to be favored and this economic consideration, being understandable, serves as a smoke screen for any censorship of content.

Because, in the United States, the Jews have not been recognized as those whose first allegiance is to an alien nation, because they are considered as individual members of a faction that is no different from other factions in the United States, there is little doubt what *official government attitude* one would meet if he should say that he or his friends were being destroyed by the almost invisible

methods I have been talking about. He would be told that if he had some solid evidence that a Jewish conspiracy was imposing a harmful private censorship, he should submit the evidence and it would all be handled under antitrust laws as a monopoly in restraint of trade.

I submit this question for consideration: If instead of Jews in the publishing industry, one were talking about Communists who were known to always give priority to Russian interests, would he be told to gather all the facts and bring economic charges in the domestic courts?

He would not. This is an exact parallel. Money and business practices are not the point at issue here.

Surreptitious censorship within the U. S. by a nation dedicated to an ideology opposed to that expressed by the U. S. Constitution—that is the point at issue.

This is not a matter for an individual to take into domestic courts. This is a matter to be investigated, decided, and if action is found necessary, acted upon by the U.S. Government—with the objective of promoting what the constitution says is best for the general welfare.

No individual has the capacity to investigate all the myriad facts and effectively confront the whole Jewish Nation.

There are 30,000 new books published annually and half a million dollars may be spent on initial promotion of an extremely ordinary novel—something just for light reading to kill time. It is a formidable arena. To the casual observer it is a free for all where the only requirements are writing ability and enough money to finance a publishing venture. I think that this is true only to a very small degree; on the whole I view it as a false facade behind which an alien nation is waging an ideological war that the U.S. Government does not officially recognize.

And what reaction *from the U.S. public* would an individual writer or new publisher entering the field receive if he should state that he cannot be heard because his writings or publications could not pass the Jewish censorship? That is, what reaction other than the mob cry: Your prejudice against the Jews is making you paranoid?

The reaction would probably be something like this: O.K. So most of the big publishers and most of the trade

magazines are owned and/or controlled by Jews and they give preference to their own ideas. Also they give preference to their friends. There's nothing wrong with that. A WASP can build a big publishing company and give preference to his WASP friends and WASPish ideas. Or an individual writer can simply put his money where his mouth is and publish himself. Instead of yelling "surreptitious manipulation by the Jews" why don't you admit that they simply have superior business ability?

(Who coined and injected the expression WASP into the language? And, when it is obviously a derogatory word, how did it get the wide circulation it now has among the very ones it derogates?)

But to stick to the subject. From some source "self-publishing" has acquired a connotation in the trade journals of the publishing industry—and, more important, in the acquisition departments of tax supported libraries—as something like masturbation. How and why?

So, suppose to avoid that connotation, a writer pays a publisher to print and distribute his work. In that case, it is the publisher who gets discredited. Here another attitude has been injected from a hidden source into the publishing industry—and into the acquisition departments of the tax supported libraries—which categorically excludes any such work from anything but disdain. A term for this category has been coined that places it a few notches below masturbation: Vanity publisher. How and why?

So, suppose one makes no protest but tries to avoid both categories. That invites a look at the categorical connotation that is branded on any new publisher who tries to wedge himself in, while he is obviously still a "small press". "Small press" has been given a categorical connotation that does not refer to economic standing. It is used as the opposite of "respected press". Who pushes this connotation and why?

(Under the banner of "aid to small presses" the National Endowment for the Arts, a U.S. Government agency, has *aided the publishing industry* to derogate small presses with unfavorable connotations. That misguided U.S. Government action is outside the scope of this paper but a brief explanatory note is included in the appendix of this book).

With the possible exception of the stigma created by the ineptitude of Government do-gooders the stigma attached to the above categories cannot have been accidental; it is not inherent in the realities.

Everything I have recited is clearly in evidence. But, of course, no individual has the capacity to ferret out all the facts *behind* what is happening. As I see it, the proper action for the individual is to point out the general areas where he thinks the possibility for censorship exists, point out that both the opportunity and motive to sabotage the ideology of the U.S. exists, give one or two specific examples of such possibilities, and suggest a general investigation. That is what I am doing here.

3.

The following are concrete factual examples of the sort of blank-wall shut-out writers and embryonic publishers face when trying to find an audience through the existing book industry. They are presented in order to show that no individual or private firm has the investigative capacity to determine what is intentional, what is coincidental, and to establish whether the shut-out is ideological or economic.

The economic aspect can always serve as a smokescreen and, when added to the natural factor of incompetence, it is more than adequate. As an editor I am aware that, even though there are thousands of unpublished writers in the U.S. who are extremely competent, the incompetent ones outnumber them. Also I have dealt with enough small publishers to know that most of them lack the capacity to do the job they set out to do. Since the *odds* point to incompetence as the *major* cause for all failure to find an audience, censorship, in any specific case, would be virtually impossible to establish. An individual trying to *prove* a charge of *ideological* censorship against the book industry in its complex totality would look utterly ridiculous.

Still one fact is of vital importance: If both a writer and a publisher, who appeared competent enough to be a threat, were promoting an ideology contrary to what the book industry wanted promoted, then, *unquestionably there would be surreptitious censorship*. Because the opportunity and motive exist for this to be done in the U.S. by agents of an alien nation *without the fact being recognized*, the condition is a dangerous one.

This example presents Sovereign Press, Melvin Gorham, and John Harland, all who promote an ideology of individualism diametrically opposed to the groupism-ideology on which the Nomadic Jewish Nation is built. Therefore they would unquestionably be targets for censorship if, in the eyes of those who have the opportunity and motive for censorship, they appeared competent enough to constitute a

threat. Competence is the only factor in question and it is a foregone conclusion that those who wanted to keep them from being heard would, even while taking action against them, declare that they were too insignificant to warrant censorship or any other attention. That is a matter of opinion, not hard fact, and cannot be argued. Therefore, since this is only an example of possibilities, the reader is invited—urged—to substitute in lieu of any of Sovereign Press's writers, someone he sees as having sufficient stature to trigger Jewish opposition—Nietzsche, Aquinas, Spengler, Jesus, Zarathustra—anyone.

Gorham, who deals in ideas and values antithetical to Judaeo-Communism is a mature man whose need to have his say has been building up over his whole life. Beginning as a very small child, he worked with the most destitute of negroes in the southern cotton fields and shared their poverty. In the great depression, along with countless thousands, he became a railroad bum. Escaping from that by enlisting in the army, he found food, a bed, and an opportunity to go to school for officers. Also he learned about civil service examinations and took every one available. Just before receiving his commission he was offered a good civilian job in Naval headquarters where he was cleared to work on secret files. When World War II broke out, his access to secret documents gave him an inside view of many things which helped clarify the picture his life was forming in his mind—the picture of a human animal born into civilization's maze—and of the maze itself.

After the war he moved into local governments, into private business, and into many and varied branches of the Federal Government where he became well acquainted with the disposition of surplus war materials, getting various types of urban development housing programs going, keeping them operating by liason between local and Federal governments, making Government loans to businesses, and innumerable other aspects of the human maze.

He was working with banks and other financial institutions in Government attempts to control the economy, when, deciding he had seen enough of things as they are, his personal integrity demanded that he express his ideas about things as they should be. While he was still employed by the

U.S. Government, his *Pagan Bible* was published. It dealt with the ideologies of the world from a perspective broad enough that it should offend no individual, but he was in a sensitive position where he knew that public criticism would not be tolerated. So in 1965 he quit the Government to devote full time to writing and otherwise promoting the ideology of individualism which, although articulated by the U.S. Constitution, he thought was being sabotaged.

Gorham had been writing for many years without being able to discover whether his inability to find a publisher was because of poor writing or because of what he was saying. Only by becoming personally acquainted with the owner of Binfords & Mort had he found a publisher for his *Pagan Bible*, and its publication, he knew, was a freakish thing.

Binfords & Mort is a west coast publisher, primarily bringing out nothing but local history. It is an old, well-known firm and, if for no reason other than its conspicuous departure from its usual line, publication of the *Pagan Bible* would normally have merited some mention in the trade magazines. None was made.

In 1968 Gorham founded Sovereign Press, which has put out some of his own works and works by other writers committed to the same ideology. It will serve as an example of a small publishing company trying to bring out significant books in the apparently open publishing field. In order to put some flesh on the picture, I will give a series of events as examples of things that might be related or might be coincidental.

In early October of 1977, we of Sovereign Press sent out review copies of *Brave New World, A Different Projection* by John Harland, with a publication date of January 2, 1978. *Publishers Weekly*, a major trade journal of the industry, requires review copies eight to ten weeks prior to publication as a condition for review. Although Sovereign Press, whose books are of interest to educators, has never had one of its books reviewed by *Publishers Weekly*, we continue to seek reviews by conforming to this condition. *Publishers Weekly* exerts an enormous influence on private booksellers and on school, university, and public libraries supported by taxes. Our *Brave New World* was not reviewed by *Publishers Weekly* although reviewed by *Booklist* and some

newspapers.

This first book by a young writer looking for an acceptable alternate lifestyle was a strong advocacy of individual sovereignty and a strong condemnation of that facet of the establishment where words are used as tools to manipulate people. Jews were not specifically pointed out as the verbal-manipulators but they may have seen it as an attack on their traditional methods.

Over the period of a few months after the advance copies went out. Sovereign Press was contacted by telephone and in writing by Dun and Bradstreet with requests for information—not only about our financial condition but about the kind of books we publish and the location of our major markets. These requests impressed us as unusual because we had never been so contacted before—we never seek credit; we pay cash for all supplies, equipment and services. Dun and Bradstreet would not tell us who had asked for the information.

The printer of *Brave New World* was also contacted by Dun and Bradstreet. No new line of credit had been sought and the sort of probing telephone questions asked were surprising, annoying, and answers were refused.

Reporters from two newspapers contacted Sovereign Press for information about our operations on which to base stories. One of these also contacted the printer. No stories on Sovereign Press nor on the printer appeared in these papers.

January 30, 1978 a man called from the New York City area and asked where he could buy our book, *Sovereign Manifesto*, in his area. An interest in the book that would warrant the cost of a telephone call became a puzzle when he declined to place an order with us for the \$1.00 book. He asked other questions about Sovereign Press and we offered to send him a brochure. He finally gave a name and address and we mailed him a brochure and a complimentary copy of *Sovereign Manifesto*.

May 10, 1978 Seymour Adler, Confidential Investigator, New York City, made a personal visit to Sovereign Press and checked in at a local motel. He made Sovereign Press an offer at a tentative figure of several thousand dollars with implication that it might be raised to an unspecified amount, for the right to use our name "Sovereign". He said that he

was an agent for someone who he refused to name and told us that the unknown prospective purchaser wanted our name for an unspecified purpose. Sovereign Press refused to discuss selling its identity to an unknown principal for an unknown purpose.

Further events are most easily described by the following letters:

June 12, 1978. To: Nat Brandt, Editor-in-Chief, Publishers Weekly

Publishers Weekly issue June 5, 1978 on page 66 contained a picture of a little girl running with the caption: From "Keep Running" (Sovereign). On page 68, center of page, was listed a description of a book to be published September 1978: Sovereign. Keep Running.

This is not our publication and the use of our name is disturbing. May we have an explanation?

Marguerite Pedersen, Sovereign Press

June 19, 1978. To: Nat Brandt, Publishers Weekly

Thank you for your prompt response to our letter of 6-12-78 regarding your disturbing use of "Sovereign" on pages 66 and 68 of your June 5, 1978 issue of Publishers Weekly.

You advised us that "Sovereign" is an imprint of Simon & Schuster, expressed understanding of the confusion caused, but told us that you could not—obviously—change Sovereign's name. However, in your chosen role as the bible of information for publishers, you could be expected to tell your readers what was happening.

Since Sovereign is not listed as an imprint of Simon & Schuster in either your 1977-78 Books in Print or your 1977-78 LMP, we assume that such use is of very recent origin. We are moving immediately against Simon & Schuster to preclude further infringement on our name and image. Pending corrective action, we assume that you will want to rectify the confusion created in the minds of your readers by publishing the facts.

We think it highly important that such information given to your readers state that since we were founded in 1968 all of our publications—art, philosophy, religion, fiction, mythology, and drama—have clearly conformed to our masthead motto: "Dedicated to Individual Sovereignty". We have made that image a property of our name and will actively resist the efforts of others to make a monetary profit from our groundwork, or the efforts of others with an opposing ideology to sabotage what we have done.

We trust that the harm you have done was unintentional and that you will be pleased to make corrective efforts.

Marguerite Pedersen, Sovereign Press

June 26, 1978. To: Nat Brandt, Publishers Weekly

In accordance with your letter of 6-21-78 suggesting that we put our protest regarding your use of "Sovereign" without explanation in the form of a letter to the editor, we authorize and invite you to publish the following, provided it is published in full without any modification:

LETTER TO THE EDITOR

On pages 66 and 68 of your June 5th issue we noted a disturbing use of "Sovereign" in connection with your review of a book that was not our publication. Only by your answer to our inquiry did we learn that Sovereign is an imprint of Simon & Schuster. Because it is not listed in any directory we have been able to find, we assume that this use by them is of very recent origin. In view of this and the fact that Sovereign Press has been the name of our publishing company of over ten years, we feel that—in your chosen role as the bible of information for the publishing industry—you had an obligation to give your readers the facts.

Since we were founded in 1968 all of our publications—art, philosophy, religion, fiction, mythology, and drama—have clearly conformed to our masthead motto: "Dedicated to Individual Sovereignty." We have made that image a property of our name and will actively resist the efforts of others to make a monetary profit from our groundwork, or the efforts of others with an opposing ideology to sabotage what we have done.

It should be recognized that monetary profit is not the sole motive behind publishing. Giving new emphasis to a neglected ideology was our purpose for entering the publishing field. We had been impressed by a disturbing imbalance. It has now grown worse. At the same time that the government itself is striving to insure a free press, the book industry has a distinct smell of private censorship. Praise of things Jewish to the exclusion of all adverse criticism has been carried to an extreme that threatens our country's intellectual health. We have felt the need for throwing additional weight on the other side before the imbalance becomes more extreme. To that end we have considered publishing a selection of books that are provocatively opposed to certain facets of Jewish ideology—not to simple racial heritage or to the Hebrew religion as such. Since our Sovereign Press image is built on constructive advocacy of individual sovereignty, we recognize that a separate imprint for the new provocative series would be desirable. If Simon & Schuster can use "Sovereign" for their new imprint, it seems appropriate that we might use "Simon-Schuster" for our new series.

I doubt if you would make a review of one of our books with a Simon-Schuster imprint on it and give no more explanation to your readers than you gave when Simon & Schuster sent you a book with a Sovereign imprint. But, if the publishing industry has a more significant role than the production of handsomely-packaged, time-killing books, we believe your readers deserve the full information recited above.

Marguerite Pederson, Sovereign Press

Note: The statement in the above letter regarding possible provocative books on facets of Jewish ideology was not an attempt at blustering humor. Our interest in alternate lifestyles that coexist with the establishment has stimulated our thinking about the Jews in America. We think the Jews should be discussed in this context. We have now decided that, even though provocative rather than creative, anything we put out on the subject will favor individual sovereignty and no separate imprint is needed.

After the above we received from *Publishers Weekly* a

copy of a page from their magazine which we had missed in our ordinarily careful perusal. It was dated April 3, 1978 and contained an article setting forth that Simon & Schuster was soon to have a new imprint "Sovereign". The article made no mention that a publishing company with the name Sovereign Press already existed, even though Bowker (XEROX) controls *Publishers Weekly* and also puts out a directory that for years has listed Sovereign Press as the only publishing company in the U.S. using the name "Sovereign".

We have received no answer to our last letter to *Publishers Weekly*.

We have not seen our LETTER TO THE EDITOR which we supplied Mr. Nat Brandt at his suggestion printed in *Publishers Weekly*.

Concurrently with my letter to *Publishers Weekly*, Gorham sent the following:

June 19, 1978. To: Richard E. Snyder, President, Simon & Schuster

The 6-5-78 issue of *Publishers Weekly* contained a disturbing use of "Sovereign" in connection with a book called "Keep Running". In response to our inquiry, Mr. Nat Brandt, Editor-in-Chief of the magazine, informed us that "Sovereign" is an imprint of Simon & Schuster. It is not so listed in Bowkey's Books in Print nor in Bowker's LMP for 1977-78 so we assume such use of Sovereign on your part is a very recent thing.

Our publishing company, Sovereign Press, was founded in 1968 and since that time has been continuously listed in the source books to which you would normally refer before choosing a name for a new imprint. In 1965, fifteen years prior to the usual retirement age, I quit an above average administrative government position where I had an excellent potential future. I did this for the expressed purpose of devoting my time to writing and otherwise promulgating the ideals of individual sovereignty which my forebears had tried to inculcate in the formative laws of the United States. It took me less than three years of exploring the demonstrated policies of those who dominate book publishing in this country to recognize that a new publishing company was essential to such purpose. I and the others who

have joined with me in this venture now, after our years of great effort and expense, are gratified to know that thousands of our books are in circulation, not only throughout the United States, but in several foreign countries, and we pride ourselves that we have been scrupulously faithful to our masthead motto: "Dedicated To Individual Sovereignty". Everything we have published, art, philosophy, religion, fiction, mythology, and drama—have added stature to our clearly defined image.

The monetary loss I have sustained by abandonment of my government career to devote myself to this purpose has been substantial; as also have been the expenses I and others have incurred in pursuing this purpose; but the non-monetary importance of the image is far greater. We will not passively accept your use of "Sovereign" for your imprint—whether your purpose be simply monetary gain or whether you have an ideology opposing ours and want to sabotage the efforts of others to be heard before the world tribunal of those who read and discuss books.

The purpose of this letter is to request you to abandon the use of "Sovereign" for an imprint and to take what action you can to rectify the harm you have done to the image of Sovereign Press.

May we have a prompt reply regarding your intentions?

Melvin Gorham, Publisher, Sovereign Press

August 1, 1978 John D. Diamond, Vice President, Simon & Schuster acknowledged receipt of our letter but indicated no intent to abandon the use of "Sovereign" as an imprint.

As the result of the above action in its own defense, Sovereign Press expects to be blacklisted by *Publishers Weekly*.

Because Simon & Schuster has a categorical identity as a "respected" publisher, while Sovereign Press is designated a "small press", we can expect that we, rather than Simon & Schuster, will eventually be made to look like the imposter. Also the mix-up in orders—our order going to Simon & Schuster with undesirable results—will make Sovereign Press appear incompetent, thereby causing us to

be blacklisted by book buyers.

What recourse do we have?

We could change our name: Completely give up our company's name and that name's identity with our ideology.

We could ask for damages from Simon & Schuster in domestic courts. We might be awarded a few thousand dollars but the action, itself, would defeat our purpose; it would imply that ideology is unimportant and everything is a matter of economics.

Neither course is acceptable and the necessity for swallowing personal offenses against ourselves with inaction has the taste of wormwood and gall. Yet, still more bitter to the taste, is the ideological defeat when we see our banner of individual sovereignty being trampled, while the official U.S. attitude seems to say "all's quiet on the western front."

Whatever may be the real facts behind this specific case, the *general condition* must receive some attention, if individual sovereignty is not to vanish wholly from the U.S. and from the world.

4.

I have used the book industry to point up examples of how ideological warfare can be carried on under a virtually invisible blanket of censorship. This I have done because I view the book industry as the basic area of such warfare and because I am most familiar with it. However I do not want this to suggest that we focus on one battlefield and neglect the overall picture. National news magazines, television, and movies are all highly significant areas in the U.S. and the U.S. has now become an inseparable part of the whole world.

While I do not see the whole of the United States as being other than part of the whole world, I now want to enlarge my focus only so far as to talk about ideological warfare in the United States. I make this limitation because the U.S. has long been the world showcase for individual rights. Also I think the U.S. is the battlefield on which the ideological war now encompassing the whole world is going to be won or lost. What are the chances?

Is the most powerful nation in the world, when measured by tangible armor, totally unable to defend itself when it comes to an ideological war waged by a small colony of the Nomadic Jewish Nation?

Certainly the U.S. is unprepared. Most citizens of the U.S. have a background completely different from that of the Jews. In Europe, before the time when the concept of religion-and-state-are-one-entity was inflicted upon the Northern Europeans by the Romans, the ideal of individual sovereignty held clear ascendancy *in practice* over holy-groupism – the affinity for individual sovereignty has persisted.

The founders of the U.S., at the time they migrated to America, still retained their long tradition that words were used only as tools of communication. Consequently they had no skill *and no desire* to use word-distortions-of-realities as

poisonous weapons to confuse and break the will of their enemies. They knew themselves as flesh and blood individuals and saw their enemies as flesh and blood individuals. They were trying to escape the verbal quagmire that had been made of their homeland. If mortal conflict could not be avoided, their concept of honor required that it be directed against the enemy's body—not against his soul or his integrity as a personal entity. When they found it necessary to sever their political ties with the Europeans, they also declared their separateness from the ideology that was permeating Europe. They made a short, simple declaration of what they had always assumed was self-evident. Then they pledged their lives, their fortunes, and their sacred honor in defense of what they believed.

In the war against England, the people of the U.S. were fighting against those with their own ideological heritage, those who did not fight with words but with honest weapons, and they won.

But the attempt to defend the ideals they fought for has looked like a last ditch, losing-battle for the last fifty years. During the last fifty years the young U.S. has tried to defend its ideals against an opposing ideological war surreptitiously waged with words by the oldest nation in the world. It has not done well. It has been floundering with apparent hopelessness.

The struggle of flesh and blood men against an individual-will-destroying-ideology takes on pathetic forms.

In Hitler's Germany the war of flesh-and-blood against ideology inaccurately took on the form of a race war, and the all-out effort for total extermination of the Jews was launched on that basis. But the significant battle in Germany had been lost long before Hitler was born, even before the Roman pope slipped into the coronation ceremony for a German king the words that ideologically welded religion and state into an indistinguishable entity. It was lost when a Roman dragon of Jewish descent ate the last Siegfried and Europe was thereafter inhabited exclusively by dragons. It was lost when the Germans, whose individualism and radical ideological differences from the people of the "civilized" world that had impressed Julius Caesar and Tacitus, were transformed from individual warriors into the flesh of a

dragon—into “a people”. Hitler even went so far in the direction of Jewish ideology as to imply that the Germans were “a chosen people”. If Northern European mythology had been preserved and clarified, instead of mutilated, Hitler would have realized that the demagog and the dragon are always on the same side—and world history would then have been different.

Even while Hitler was coming to power and going to his death, the flesh and blood individuals of the U.S. were showing their total inability to defend individual sovereignty against even the clumsiest use of words as weapons. At the simple use of “welfare state” instead of “communism”, all defense against the ideology diametrically opposed to individual sovereignty seemed to collapse. The resultant ideological chaos has left the U.S. without defenses against the already entrenched colony of the Nomadic Jewish Nation. Under a blanket of censorship, defended against all reason by the meaningless mob shibboleth of “prejudice” the Jews, and their flunkies, are now in the clean-up phases against the remaining little pockets of resistance. Their ideology has already been accepted by the great masses of the word-defenseless goy.

Can an infiltrating colony of six million fanatical patriots of the Jewish Nation actually take over and fully control the United States?

I would not even attempt to speculate regarding the final solution in the U.S. but I can clearly see: There is a Jewish problem. What disturbs me is that censorship does not permit any statement of the problem to be heard, nor any possible solutions discussed.

It might help to give an example of unofficial censorship that can be looked at with more detachment than censorship in the U.S. This is in England. The censorship is Jewish in a Jewish paper. In addition to seeing it as an example of Jewish censorship, it may be instructive to look at the context of what was condemned as unworthy of discussion: I refer to Arthur Koestler’s attempt to present the Jewish problem and submit a solution.

Arthur Koestler has a first-rate mind backed by extremely

broad experience, and I think he is one of the finest writers of this century. He was identified as a Jew in Europe because his grandfather was a Jew. Doubtless this fact opened some of the doors for his experience. Because his mind and his works are admired throughout the world, and because in the eyes of the Jews he is a Jew, he can state his view of the Jewish problem, present his solution, and be heard—for a brief moment.

On the basis of religion he divides the Jews of the world into three kinds: The smallest number adhere to the Jewish religion; a larger number accept it as symbolic, and the largest number are atheists or agnostics. His emphasis is on the fact, which I have developed above, that no one can *at the same time* be a Jew and a sincerely committed citizen of a non-Jewish nation. He concerns himself with the new significance which that fact takes on because Israel has come into existence. He exhorts each Jew to either become a full citizen of Israel or a fully committed citizen of some other nation of his choice—which conclusively means that he is no longer a Jew. (See Koestler's essay: "Judah at the Crossroads" in the *Trail of the Dinosaur*.)

Koestler was interviewed by a Jewish paper in England and the interview was published. *ALL* letters he received from Jews in response to his position were against what he said. Reading some of them, which are reprinted in the essay noted above, I was impressed that if he had been in a wholly Jewish community, instead of in England, he might have had his head cut off like John the Baptist, or been crucified like Jesus.

My admiration for Koestler was increased by his courage in stating the problem and proposing a solution, and my opinion of the Jews as a whole reached a new low when he was attacked, not on the unsoundness of the solution, but because his words, that were outside Jewish guidelines, branded him as less than what his Jewish readers considered an admirable Jew.

I think there may be better solutions than Koestler proposed, and some more acceptable to the Jews, themselves, but, of course, the first step is to remove the censorship so that we can talk about them.

As one who has more detachment than Koestler, I see the

problem in a slightly different perspective than he does. The following is a brief statement of the Jews as I see them:

The *basic* tradition of the Jews, impressed on each child from the day it is born—if it is raised in a Jewish home—is this: Those Jews, who remain united through all the persecution that their insistence on being parts of a total Jewish entity brings down on them, will one day dominate the world. When that time comes, only those who have remained faithful to Jews-as-an-entity will be part of that ultimate aristocracy.

In that projected time of glorious triumph all Jews see themselves as having their “stables” of protege goys, even as the wealthy Jews in the various fields of “art and culture” have their “stables” of promising young talent now. The word “stable” that the Jews chose for their assemblage of proteges is glaringly significant. Obviously it was used because there were many goy proteges.

History has shown that when the Jews are left to themselves to feed each other’s dreams of this glorious time, they will incite each other’s fanatical yearning to make it come true *now* until their rapacious eagerness glares from their every word and motion. Then an opposing fanaticism is triggered and there are such events as the happenings in Spain and Germany.

The present attitude of the Jews in America toward Israel conclusively shows that they definitely do not want the homeland, the lack of which has been their ostensible uniting cry these many years. As they have raised their glasses high in their toast to “next year”, and their eyes have taken on the unrealistic ecstasy of the already transported, the vision that transported them was of no such place as others thought they were seeing.

The Jews were born as a Nomadic Nation with a dream of taking over existing nations and subjugating them by infinite variations of the cleverness they thought they had displayed in their first act of becoming a collective entity. For three thousand years they have experienced what they see as the virtue of parasitically feeding on a host nation, instead of taking their nourishment from the earth. As Koestler says, they consider the goy “as not really quite up to human standards”. Their attitude is that they need the goy to raise

the food and keep the streets clean. Also poking at these sub-human creatures and observing their reactions can help to pass an idle hour in a demonstration of Jewish cleverness. The few goy who might be trained to act in the way which they consider human they can place in their "stables".

Often the claim is made by the Jews that their relationship to the host nation is symbiotic and that to speak of them as parasites on the host nation is to do them an injustice. They say that they contribute "art and culture". I see their "art and culture" as a facade under which they wage ideological warfare; the host nations do not want a culture diametrically opposing their own. The idea that the relationship is symbiotic cannot be accepted unless the relationship between sub-human goy and Jewish aristocracy, which exists in their minds, is accepted by the whole world as being the God-given benefit that their Jewish tradition pictures it.

From the detachment of a non-Jew, I don't think that is going to happen.

The Jewish problem has been before the whole world for over three thousand years. History has shown that, if left to feed each other's fanatically lighted picture of the traditionally projected Jewish future, the Jews cannot save themselves.

There are solutions other than the one Hitler chose but they can be found only if the censorship is lifted—and words are used, not as weapons, but as tools of communication that can lead to understanding.

When there can be objective discussion of the Jewish problem in which non-Jews participate, then solutions can be found that the Jews are not capable of finding for themselves. This is the theory of government by factions in the U.S. which, in its routine workings, the Jews have actively and successfully resisted.

I, myself, think that there is a way to solve the Jewish problem, the problems inherent in government by factions, and several others at the same time. It is the way set forth, complete with recommended constitutional wordings, in the last eight pages of Melvin Gorman's *Six Disciplines and Man's Relation to Government*, which I helped to edit. In essence it is a reclarified implementation of the ideology on

problem in a slightly different perspective than he does. The following is a brief statement of the Jews as I see them:

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When there can be objective discussion of the Jewish problem in which non-Jews participate, then solutions can be found that the Jews are not capable of finding for themselves. This is the theory of government by factions in the U.S. which, in its routine workings, the Jews have actively and successfully resisted.

I, myself, think that there is a way to solve the Jewish problem, the problems inherent in government by factions, and several others at the same time. It is the way set forth, complete with recommended constitutional wordings, in the last eight pages of Melvin Gorman's *Six Disciplines and Man's Relation to Government*, which I helped to edit. In essence it is a reclarified implementation of the ideology on

which the U.S. was built, after the grist of two hundred years has run through the mill. The focus is on U.S. world leadership of less powerful nations by giving the world a model of clearly articulated laws. It is a comprehensive and far-looking plan for all nations and all individuals, without any attention whatsoever to race, creed, color or country of national origin. Accordingly, no specific mention is made of the Jews.

However the Jews would still present a special problem even for such a comprehensive plan as Gorham's. So long as the Jews insist on being a Jewish entity rather than individuals, they force others to deal with them on that basis. And so long as the U.S. does not officially recognize them as citizens of an alien nation they can not be dealt with as an entity. In any solution this difference of approach would be the first question that would have to be settled.

It would be premature to recommend any detailed solution to the specific Jewish problem now. Discussion—that is not blocked or controlled by censorship—should come first.

The problem before us now is this: The U.S. Constitution attempted to allow free speech and a free press to all U.S. citizens; but the representatives of an alien nation in the U.S. are imposing a censorship of their own making on the American people.

It is the right and duty of every U.S. citizen to insist that this be stopped.

I call upon the people, on all concerned organizations and factions, on the good offices of the attorney general, on the congress, and on the president of the United States, to open a discussion of surreptitious censorship and—after full investigation and consideration of the facts—to correct the condition by such methods as calm deliberation may recommend.

APPENDIX

Note: Regarding “aid” to small presses by the National Endowment for the Arts.

(1) Although the facts recited in the main body of this paper are not officially recognized by the U. S. Government, the Government tacitly acknowledges that writers and “small presses” have a handicap—which *officially* remains unnamed and undescribed. The Government evidences this by doing more than merely making loans to the victims of the unnamed force at reduced interest rates—the sort of loans that are made to victims of flood, earthquake and other disasters. It gives writers and “small presses” money taken from general taxes—makes outright gifts.

A May 1978 publication of a U.S. Government agency, National Endowment for the Arts, states that it “provides assistance to creative writers and encourages greater audiences for their works.” It states that during the past several years it has provided “aid to writers through individual fellowships; assistance through grants to the nation’s small literary magazines and presses.”

NEA had a budget of \$3.8 million for 1978 and since its beginning the budget has been rapidly increasing. It makes outright “grants” in amounts generally ranging from \$500.00 to \$10,000.00 as stated above.

I received application forms by which I, as a writer, and Sovereign Press, as a small publisher, could probably get some money from the till of general taxes if we wanted to do so. Going over them carefully, I realized that we would look exceptionally deserving. I insert this because some readers may need to be assured that what I am saying about NEA is not motivated by “sour grapes.” Neither Sovereign Press, nor any of our writers, have ever been turned down for funds from the public trough—we have never applied for any. Sovereign Press as a publishing company and its writers as individuals strive for integrity. We want no pretense that the “art and literature” of humans can exist in a circumscribed

world of its own. We deal in "ideas and values" and our ideal, "Individual Sovereignty", is emblazoned on our shield.

(2) The ideology on which the U. S. was founded has already been upset and confused to such an extent that one Government agency refuses *loans* as unconstitutional for the same purpose another Government agency makes outright gifts as indicated above.

Diametrically opposing the National Endowment for the Arts, the Small Business Administration refuses to make loans to enterprises engaged in the "dissemination" or "propagation" of "ideas and values". (Loan policy 13 CFR part 120).

NEA and SBA, both agencies of the U.S. Government, are not only put in a position of fighting each other but also in the position of defending the ridiculous assumption that a clean line can be drawn between "ideas and values" and "literature". For some of the ludicrous results achieved by NEA in attempting to draw such a line see below.

(3) The action of the U.S. Government in making gifts of tax payers money to writers and "small presses" is doing incalculable harm to those it purports to aid.

Example, COSMEP, Committee of Small Magazine Editors and Publishers, operates in part on funds received from the National Endowment for the Arts. It has approached numerous libraries and, aided by the respectability of receiving grants from the Federal Government, persuaded them to install "small press racks". Also on a grant of \$30,000.00 from the Government it has bought a van and peddled publications by "small presses" after passing a resolution to give "equal space to gay publications". The total effect that I have been able to see of this separate "art and literature" area as distinguished from "ideas and values" has been to identify the phrase "small press" with incompetence, Government relief, homosexuality, and pornography. Thus, instead of "big" and "small" being economic distinctions, the Federal Government, itself, has helped to fix the connotation promoted by those in control of the publishing industry: It has helped to make the term "small press" the opposite of "respected" publisher. It has helped to make "small press" a many-faceted but

always derogatory category.

Personally, as an individual, I strongly disapprove of the Government's use of general taxes to take affirmative action in such matters, but, if such action were to be considered, *helpful* action would be the exact opposite of what has been done.

To illustrate: The Government, itself—with *Government control* made glaringly conspicuous—could publish a trade journal for the book industry. A great number of potential *avocational* reviewers could be selected by an *impartial* civil service examination—solely on the basis of capability for articulate analysis demonstrated *in the examination* (In order to accomplish the purpose, the identity of the potential reviewers could not be known to the examiners selecting them). Books in the selected reviewers specified fields of interest could then be given to them in blind fashion—publisher and author removed—and the reviews they made of such books *always* printed without editing. Of course publisher and author would be shown in the Government's trade journal as well as the name of the reviewer. The "blind" books could be selected for review by a *well publicized* system for which *criticism was invited and printed*. Books could come from "respected" publishers, "small presses", university presses, self-publishers, writer-funded publishers, and even from foreign publishers.

The purpose of the whole would be: (1) To give a wide cross section of writers, reviewers, and publishers a *chance* to be heard, (2) to demonstrate the meaning of "free press", and (3) *to heighten public awareness of the many and varied possibilities for surreptitious control and censorship*.

(4) The Government's action is deflecting attention away from the book industry's control of what reaches general circulation; it is making the Government, itself, appear to be moving toward control of writers and publishers. The Government's action thus serves as a red herring across the approach to the real problem.

No intelligent person would even attempt to draw a clean line between "art and culture" and "ideas and values".

There is, however, a distinction between communication that aims at reaching understanding and ideological warfare.

Nations engage in ideological warfare by manipulating "art and culture." Russia is condemned in the U.S. because it frankly has a controlled press. After World War II the U.S. Government seized and brought to the U.S. thousands of paintings from Germany so as to remove all pictorial expression of ideals opposing those for which the U.S. had fought. In the main body of this paper I have accused the representatives of the Nomadic Jewish Nation of waging surreptitious ideological war against the U.S.

The National Endowment for the Arts can clearly be seen in the role of a diversionary force taking attention away from what I have pointed to as a major ideological offensive against constitutionally expressed U.S. ideology. This diversionary action by employees within the Government is the real condition that exists—regardless of what motive may have been behind the establishment of NEA. No matter how conscientious an individual Government administrator might be in passing out Government funds, the *possibility* of controlling context justifies unequivocal condemnation of the *condition*. Thus, by giving funds to writers and publishers, NEA has become the *most conspicuous* target for any charge of "controlled presses" and so can deflect attention from the real problem.

Whatever action is taken about NEA, I ask that, in the position of diversionary force which it now occupies, it not be allowed to divert action from the major areas I have recommended for investigation.

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PAGAN REALITY

by

Melvin Gorham

“Pagan” originally designated one who would not conform to the state religion of Rome. Later the word was used to point out—in attempted derision—one who would not conform to any of the currently popular religions around the Mediterranean: Christianity, Judaism, and Mohammedanism. Here the word’s meaning is further broadened to designate one who insists on being an individual despite any mass pressure—religious, educational, or political.

PAGAN REALITY accepts the challenge implied in the historical meaning of the word “pagan” and examines all major religions, including three as yet uninstitutionalized and heretofore unnamed: Western Science, Popular Materialism, and Ethical Christian-Democracy. The examination sears more often than it praises but the result is not a barren waste.

It is when PAGAN REALITY ventures into that field where concepts are “the ultimate frame of reference or they are nothing” that the stature of this work becomes apparent. Then everything but basic knowable realities are discarded and the last half of the work arranges these realities into a conceptual framework where one who says “I am”, “I perceive”, and “I will” can find a way of life as far evolved beyond that advocated by the “devoutly confused” followers of institutional religions as the highest man is evolved beyond the most primitive organism of the Paleozoic slime. PAGAN REALITY is not a book for everybody but those who can assimilate it will know that they have reached a new plateau where being has meaning.

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Sovereign Press is a publishing company that does not compromise its ideals. Our masthead reads: "Dedicated to Individual Sovereignty." Everything published contributes to that proclaimed objective. The following composite statement extracted from three of our books — WORD CONTROLLED HUMANS, A Brief History, John Harland; THE CURSE OF THE RING, Melvin Gorham; and THE RING CYCLE, Melvin Gorham — is an example of how all the pieces fit together into one consistent whole.

THE PRE-HISTORY CULTURE OF THE NORTHERN EUROPEANS

Culture is the modification of nature by human will so as to make conditions favorable for the growth of certain organisms and unfavorable for others. This meaning is recognized when talking of corn culture, bean culture, etc. The natural environment is modified by using tools, adding nourishment favorable to the selected plants, and using sprays that discourage the unwanted.

Human culture is usually implied when the word "culture" is used alone. Like corn and bean culture, human culture is also a man-made environment. It favors humans of certain characteristics and discourages others. The tools, nourishments, and sprays are religions, arts, wars, jails, schools, social systems, etc. If there were no dark motives, the selective effect intended by these tools, nourishments, and sprays would be openly stated. In our present world quite the contrary is true: Attempts are made to hide the selective effect. This surreptitious practice is now so common that the very meaning of culture has become clouded.

Has civilization regressed? More than four thousand years ago, flesh and blood humans with different characteristics were the recognized products of different human cultures, and between two opposing human cultures, a sharp distinction had already been made; the dividing line had been clearly drawn.

When languages were first developed, people could not fail to be impressed by the helplessness of an individual who was confronted by large powerful groups of word-coordinated humans. Wherever groups were led by the strongest and most competent, and freely followed by those who perceived and valued leaders of *demonstrated* strength and wisdom, there was no modification of nature. The fittest individuals who survived were the strong, the competent, and the perceptive.

A word-based culture — *that opposed nature* — began when inferior leaders made groups into hidden-purpose power units by using words to deceive their followers. Unable to *demonstrate* strength and wisdom, these leaders pretended to be spokesmen for awesome invisible forces. When they had built up a following of those who were easy to deceive, they used the group's power to destroy superior individuals who perceived and opposed their word-perpetuated falsity. This was a perverted culture. It was a man-made modification of nature that bred out strong, proud, competent, perceptive individuals and preserved the stupid and servile — those who would submit to and join a group which was manipulated so as to oppose and destroy individual integrity.

Without any need for primitive people to comprehend the long-range evolutionary effect of such a culture, intelligent individuals could see that something needing careful consideration was happening: The best people were being destroyed and their servile inferiors were being given group aid to survive. Quantity was replacing quality.

Long before any recorded history, widespread concern about what was happening was expressed in the primitive dragon symbol for such a manipulated group. Serpent was a symbol often used instead of dragon. Serpent and dragon are history-old symbols used to designate a group that acts as a unit manipulated by some "authority".

Long before any recorded history, a sharp division was obviously recognized between the serpent-dragon-culture and the opposing individual-sovereignty-culture. The fact that this prehistory division was sharp, and that it dates back countless thousands of years, is evidenced by the different characteristics bred into different peoples. Our focus here is on the actual *declaration in words* that distinguishes the two opposing cultures in the earliest fragments of history which have been preserved.

Over three thousand years B.C., the Aryan people of Europe and Asia were linked together at the Iranian plateau north of the Tigris-Euphrates valley. We have records which show that the Aryans verbally expressed their individual sovereignty *commitment* in their approval of dragon slayers. (The reader who is unfamiliar with this fact is referred to the earliest religions and mythology of the Mid-east and India.)

In Babylonian records a positive *commitment* is much less clear. However the *problem* facing the whole human species was recognized. One of the earliest Babylonian stories tells of two lovers in a paradise-like garden who were tempted by a serpent to leave their paradise. This simple story survived because it clearly recognized and recited the fundamental problem of the human species — now the hidden cancer of Western Civilization. Long before there was a Western Civilization the problem was viewed as highly important.

Several centuries after the Babylonian story was first recorded, the Jews *wanted* to form themselves into a serpent. By twisting the extant story, they attempted to deflect the widespread condemnation of serpents from applying to the serpent they wanted to create of themselves. They modified the Babylonian story so as to present the two lovers as being the first man and woman on earth. Of course, with such a twist, the accepted meaning of serpent could not apply. In order to adapt the long respected story to their own use, they presented the serpent as a magic sort of biological reptile, as something supernatural, as a devil. Then they fictionalized an opposing supernatural power — a “good guy”, a god, Jahweh — who they claimed had created the Jewish serpent to eat up other serpents.

The Jewish Bible acknowledges the “sin” of listening to the serpent, of accepting the serpent doctrine that there is a good and evil different from that manifest in nature. But the “sin” that lost those who listened to the serpent their position in paradise is blamed on past generations; it is presented as beyond the power of present generations to rectify. The acceptance of serpent ways is presented as “acceptance of the way things are”. It is so presented because the Jews do not want to abandon the perverted serpent culture and return to nature. Present day analytical Jewish scholars describe the essence of Jewish culture as the attempt to gain “victory over nature”.

In Western Civilization the catalyst that precipitated the conflict between the two diametrically opposed cultures was Jesus. Jesus condemned the Jewish serpent culture and presented a concept of a god who was concerned with individuals rather than groups. He tried to save his own people, the group-emphasizing Jews, themselves, from the certain doom inherent in their opposition to nature, in their adherence to the ways of the serpent, in their claims that *their* serpent had a unique holiness because they were "god's chosen people" — in their lack of respect for individual perception. He said that as Moses lifted up the serpent in the wilderness, even so should the son of man be lifted up. His strongest statement was that individuals could transgress against anything, including what the people thought of as god, and it was all right, but if they transgressed against the holy spirit within themselves they would be eternally doomed.

Jesus injected this age-old conflict between the two opposing cultures into the very midst of the people whose words claimed that — in their special position as a chosen people — their serpent culture was holy. Historical records show that the cultural directions, which had made a division between peoples long before recorded history, had been recognized in words for at least three thousand years. But, except for the Jews, no people had ever set forth a word sophistry aimed at claiming the existence of a god who opposed nature — who opposed his own creation.

Instead, the serpent culture had long been recognized as a problem requiring some special strategy on the part of intelligent people who had to deal with its controlled-mob products. During the three thousand years B.C., during which time we know that the problem was recognized, the Aryans in Asia and Europe became separated. The Asian branch, in India, took the route of trying to coexist with and teach the wisdom already articulated by the Aryans to serpent-bred peoples. The European branch chose full segregation. To implement their segregation, the Northern Europeans established a no-man's land between themselves and those who accepted the serpent culture. Our focus here is on the European branch of the Aryans — the Northern Europeans.

In order to view the Northern Europeans in the larger context of the human species, we must recognize two glaringly false concepts that have been perpetuated regarding the last two

thousand years of Western Civilization.

The first is that the religion of the Northern Europeans was Roman paganism. This is referred to as the worship of many fictionalized gods. Roman paganism had been imposed only on Roman-controlled Gaul. Julius Caesar, in his recorded commentaries, was emphatic in saying that the people at the core of Northern Europe had not even heard of the Roman gods.

The second glaringly false concept is that the so called "Christianity" imposed on the Northern Europeans was the teachings of Jesus. Nothing could be more false. Looking no further than the King James version of the Bible, it is conspicuous to anyone who reads what is written that it was the serpent culture of the Jews which was imposed on the Northern Europeans. The teachings of Jesus opposed that culture. His opposition to it was what precipitated his crucifixion. Jesus was condemned by the Jews for blaspheming against Judaism.

Ironically the crucifixion of Jesus was used to spread the serpent culture that he gave his life to oppose. The *Judaeo*-“Christianity” invented by Paul put the history-old conflict of cultures upon the very hearthstone of the Northern Europeans, who had made an unequivocal commitment and fully segregated themselves from it. The finest Roman armies had been unable to gain access to the strongly held core of Europe. Treachery destroyed what force could not. The ostensible fact that Jesus was crucified for his opposition to the Jewish serpent was the “Christianity” passport that got deceptive infiltrators carrying the serpent culture across the no-man’s land. When the falseness of the passports was fully recognized, the age-old war between the two cultures had already been transferred to Northern Europe.

As late as 303 A.D. a Christian soldier named George was captured, tortured, and killed by the Emperor Diocletian because he was a “dragon slayer”, but, looking at the overall picture, Nietzsche made this substantially correct appraisal: “The very word ‘Christianity’ is a misunderstanding — at bottom there was only one Christian, and he died on the cross. What, from that moment onward, was called the ‘Gospels’ was the very reverse of what *he* had lived. In Paul is incarnated the very opposite of the ‘bearer of glad tidings’; he represents the genius for hatred. *What*, indeed, has not this dysangelist sacrificed to hatred! Above all, the Savior; he nailed him to *his own cross*. . . . Once more the priestly instinct of the Jew perpetuated the same old master crime against history — he

simply struck out the yesterday and the day before yesterday of Christianity, and *invented his own history of Christian beginnings*. — What *he* wanted was power; in Paul the priest once more reached out for power — he had use only for such concepts, teachings and symbols as served the purpose of tyrannizing over the masses and organizing mobs.”

After the Roman priests had gained access, all the sophistry involved in making the crucifixion of Jesus into a symbol advocating the very thing he had opposed made the whole of Northern Europe into a madhouse. The “authority” within the madhouse was the “authority” of the torture rack and the witch burnings practiced by the politically powerful Holy Roman Church.

When the people of America tried to break away from the Northern European madhouse, Roger Williams made a great effort to re-establish the individual-sovereignty-teachings of Jesus. Thomas Jefferson, who used scissors to cut away the mutilating Jewish injections from the life and teachings of Jesus (a secret that was kept until 1902), proclaimed the essence of the true Christian-individual-sovereignty-culture in the Declaration of Independence.

John Harland, in his **WORD CONTROLLED HUMANS**, A Brief History, tells about the struggle for individualism in America, after telling how it was possible for the Roman priests to impose the so called “Christianity” on the Northern Europeans — by first presenting the actual teachings of Jesus. Then, over centuries, while the Roman priests imposed the so called “Christianity” — Judaeo-Christianity — on the Northern Europeans, they had ample time to rework all the native stories. For the same purpose of confusing clear cultural statements that the Jews had originally mutilated the Babylonian story, and Paul had mutilated the opposition of Jesus to the Jewish serpent, the Judaeo-Christian monks and priests mutilated all the ancient stories that recited the Northern European cultural direction.

These stories have now been clarified and made into a consistent whole. To this clarified whole, we here give attention.

In the pre-history culture of the individual sovereigns who were in Northern Europe, there were no “authoritative” words; words were considered only as good as the flesh and blood person who spoke them; *written* words were viewed with

disdain. Spoken poetry and song, freely modified by each singer, clarified the culture. The poetry and song was repeated often enough to survive whenever it expressed something significant. The extant written stories of BEOWULF and the ISLANDIC EDDAS were obviously twisted by Judaeo-Christian writers to distort the Northern European cultural direction set forth in the ancient songs. However, the twisted versions still contain enough substance from the original content to be grasped by the perceiving.

Richard Wagner, with amazingly perceptive genius, extracted the essence from these fragments and made of it a consistent whole that runs through all of his four Ring operas. Using the archetypal symbols in which the Northern Europeans stated their cultural direction, he created from them a profound musical drama that can probably never be equalled, much less surpassed. Wagner used the original symbols without explanation. No explanation is really needed for those who allow the archetypes to speak directly to the subconscious. None the less, some of them are not clearly understood when viewed within the context of usual present day waking consciousness.

They should be; the effort of bringing them into present day waking consciousness gives great rewards. Because they are more graphic and less abstract than current language, they can be used to clarify current thought. For instance, "serpent" or "dragon" is much more descriptive of what present day legal jargon defines as "a fictitious entity legally accepted as if it were a natural person" than the current legal term for serpent: "An authoritatively directed body politic". For those who would look at the extant statement of pre-history Northern European culture under the hard spotlight of present day waking consciousness, Melvin Gorham has supplied the illumination.

Gorham has artfully commented on Wagner's work by making a parallel original story set in the 21st Century; it uses today's language and thought patterns. Gorham has followed Wagner's entire work so closely that his own creative work could be set side by side for detailed comparison, in the usual way that German and English librettos are published. Gorham's CURSE OF THE RING parallels Wagner's DAS RHINEGOLD; THE RING CYCLE gives waking consciousness a parallel for DIE WALKURE, SIEGFRIED, and GOTTER-DAMMERUNG.

As a continuous story running through three generations, numerous situations are used to contrast the *values*, seen in nature and accented in the culture of sovereign individuals, to the nature-opposing *methods* promoted by the culture of groupism.

The story begins with the initial efforts of Alberich, a serpent culture product, to fashion a Ring — any attraction that dominates public attention — by turning manufactured articles into status symbols.

The culture of individual sovereignty is based upon full recognition that (1) the distinctive male and female characteristics of sex, and (2) individual freedom must be retained as a cultural unit because they support each other. Together they give the individual sovereignty culture its nature-accenting direction. Both are being threatened by what Alberich is doing. The threat is so great that Wotan, the leader of the Sovereigns, decides to take emergency measures. Reluctantly, he tries to use the despicable Ring tactics to gain world wide public support for Sovereign values.

Although all facets of the aboriginal Northern European cultural commitment are clearly set forth, the story takes its title from the Ring symbol. The curse of the Ring is what causes the downfall of the unsuspecting Wotan. Gorham brings every symbol into waking consciousness. As regards the Ring, he shows that the curse is no magic spell put upon a physical Ring by a dwarf who is simply less physically beautiful than the "good guys". He also clarifies the dwarf symbol. A dwarf is clearly seen as the end product of a groupism culture.

Flesh and blood human products bred by the two opposing cultures are, of course, different. However, it is their characteristics, not their appearance that gives substance to the story. Dwarfs are those who have been "parts" of a serpent-dragon so long that their life as segments has "given them small distorted souls". The Sovereigns, the products of the individual sovereignty culture, are fully integrated individuals. THE RING CYCLE is concerned with the cultures as cultures. A big part of the plot is actually based upon the fact that the human products of opposing cultures may be physically indistinguishable.

Originally there is a physical Ring. It is similar to the present day Oscar in the movies. Evolving from such a precedent, "Ring" becomes a symbol to designate anything that holds the focus of public fancy.

Logi is an attorney, who deflects to the Sovereigns from FAFNER (Federated Asiatic Farming Nations Eternal Republic — a dragon). When telling Wotan, the Sovereign leader, what kind of enemy he is up against, Logi gives a good description of the Ring. He is talking about the serpent-dragon culture — as a culture — and includes, along with FAFNER, the post atomic war western hemisphere FASOLT (Federated American Society of Latin Territories). Reviewing the history of FASOLT and FAFNER, Logi says:

“Their civilization crystallized into its recognizable character when the power of mass opinion was admittedly made supreme, when politics became nothing but a TV program, and politicians became nothing but script writers and actors. The power of public opinion feeds on itself and destroys its own vitality. This fact was acknowledged by the whimsical designer of the award for the best television program — the Ring in the form of a Uroborus, a snake swallowing its own tail.” He cautions Wotan, “With their example before us, it would be thought that no one would again seek power by courting capricious public opinion.”

For artistic simplicity, the serpent-dragon culture is personified by Alberich. And in Wagner’s version, again for artistic simplicity, Alberich is shown passing the curse of the Ring on to Wotan, when he passes the position of “authority” over a controlled people. However, in waking conscious reality, the curse is inherent in the attempt to lead by manipulating public opinion. Therefore, as Gorham writes the story, Alberich does not place a magical curse on the Ring; he just describes the curse inherent in it. He says:

“Having lost all else, I’ve got nothing left but my hate! But let me tell you something about visions in a night of hate. My hate gives me some dreams now — dreams of a god writhing in torment. I see visions now of your terrible downfall. That will be a downfall such as you can’t even imagine. Do you know what will happen when you, a romantic idealist, begin trying to control *and shape* the thoughts and opinions of the whole vulgar populace? That, let me tell you, is something a lot different from leading people who follow you freely. That is something utterly outside the clean evolutionary process of a mutant surviving and helping others like himself to survive. That is the old Ring game. Do you hear me? The old Ring game! From that game no man can have joy. A curse rides with it forever.

Even among the state officials of FASOLT and FAFNER, tired old men who have become nothing but figureheads, there is anguish and torment like you could never believe. Those in control are gnawed constantly by fearful envy and, in fact just as in symbol, they have found that the only reward for each coveted position is a self-devouring serpent. That alone should turn you away. But listen to this: The curse is in proportion to the stature of the accursed Ring's holder! In the teras of our time the manipulators of public opinion have played only with pompous parades of their positions — and could lose only that coveted pomp. I — who am undoubtedly the master manipulator — have played only with power and could suffer only the loss of power. But you claim greatness and for you the curse will be great. You play with an ideal that to you is more than life, and so after losing it, still, in honor, you must live when life is less than worthless. The arrogant god I will yet see crawl. When you hold the Ring you will find yourself committed to the ways of a cringing coward — death-doomed but unable to welcome death."

Alberich was seen by Wagner as using typically Jewish methods — undercover control of groups who think they are controlling themselves. In the story, the Jewish *system* has taken over the politics of the entire world. However, it should be remembered that the serpent-dragon symbol is much older than the Jewish Bible, and the pre-history Northern Europeans had no contact with Jews; they had only the age-old knowledge of, and conscious commitment to oppose, the serpent-dragon system, itself. The story is about the system — not about any specific products of the system. The early Northern Europeans did not call the system "Jewish". The Ring was a descriptive name given to one facet of it. Another facet was called the Tarnhelm — a typical serpent-dragon political device.

After passing through the mutilation of the Judaeo-Christian monks who were rewriting the story, the Tarnhelm comes down to us as a magical cap put on the head to make an individual invisible, or make it possible for one to assume a shape other than one's own. The Tarnhelm is put on the stage in that way in the Wagnerian operas and the audience is left to make its own interpretation.

Gorham makes the Tarnhelm clear by describing the system, itself, in current language. Alberich instructs his assistant, Mime, who is in charge of undercover group manipulation:

“My control is tight now and your story that you still need to set up dummy opposition to me, something for the people to hang their faith on, is beginning to sound suspicious. Also, some of the opposition looks too god-damned real to me. You start playing down personalities more. You play up economics, play up unemployment, play up labor and industry conflicts. Give the dopes some harmless problems to think about. Get some petitions circulating. Let them forget who’s running things. You concentrate on the old tried and true garbage that the voters are the boss. You bear down on that. It has always worked. Mr. Average Citizen is running things — MR. AVERAGE CITIZEN — the invisible man. And I am Mr. Average Citizen. I’m just a face in the crowd. You can’t see me . . . But don’t forget that you can feel me.”

Clarification of the Tarnhelm and the various methods of using it runs through the whole story. To Logi, who deflected to the Sovereigns, Alberich says, “You, Logi, who walk with the Sovereigns yet have colleagues throughout the world, think you are cunning and all men fools. But let me set you right. You Sovereigns identify yourselves with your ideals, principles, codes of conduct, and concepts of honor. Then you must live for them and die for them — you can’t compromise when the going gets rough. But I am identified with nothing. I can support or oppose any movement, anytime, anywhere, as befits the moment. I have an invisible place under a banner of equality, fraternity, and the common good. I am just one of many, a common citizen. It is the people who rule, the people who make mistakes — and the *people* who get punished. But though you don’t see me I am there, the invisible power — hidden, safe, fearing nothing.”

Speaking to Wotan, Alberich says: “As I forswore love of all else for the power behind controlled wealth, so shall you. No obscure inner sense of beauty, of love, and of nobility can stand in the market place alongside sparkling material splendor without losing by the comparison. And the material splendor is gained by skill in manipulating money, position, or any other status symbol — whatever is the coin of the realm. Controlled wealth is unbeatable power. You can’t fight it by inspiring warriors to big ideals for which men are ready to die. First your men will unbuckle their swords in exchange for the right to take a hand in the money grabbing game — where I am their master Beware the power that grows deep down under cover of

darkness. It will ensnare and destroy the idealistic young warriors whose swords flash too conspicuously in the light."

In a way that any school child can understand it, Gorham has artfully presented the numerous situations of personal love, personal conflict, political intrigue, war, treaties, and reparations for broken treaties so as to show that the attempt to *compromise* with an opposing culture is an inevitable prelude to tragedy. (It is not part of the story but worth noting that the resultant difference between the attempt to integrate the opposing cultures and the insistence on slaying the dragon is conspicuous in the difference between India and Northern Europe.)

Humans have passed the point of no return; natural selection has given way to human culture as the dominant factor affecting further direction of the human species. The human species has been a battle of human cultures since long before the first recorded history. Only two cultures are conceivable: One that accents the manifest direction of nature, and one that opposes it.

For how many thousands of years the Northern Europeans had consciously followed — and culturally accented — the direction set by nature we do not know, but we do know that they had done much more than cry "Kill the dragon". Theirs was the most conscious, complete, crystal clear statement of a culture in favor of individual sovereignty — and opposing groupism — that has ever appeared in the history of any people anywhere on earth.

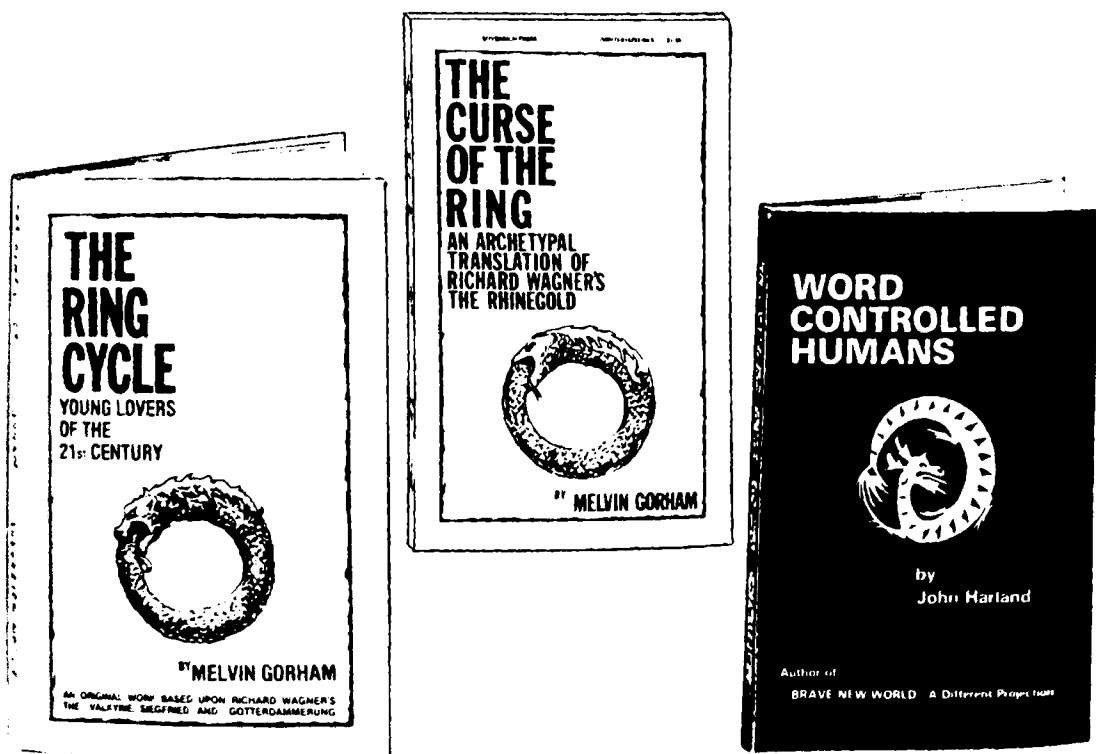
The culture of individual sovereignty was mutilated into an almost unrecognizable form by the inquisitions of the Holy Roman Church. Roger Williams, Thomas Jefferson, and millions of other Americans have tried to restore it. So far they have failed. The media in the United States is now controlled by those who demand that the serpent culture must dominate the earth. It is not atomic war that poses the greatest threat to the human species. It is the serpent culture.

The serpent culture is the greatest crime against the human species, against nature, and against the creative intelligence of the universe that has ever been known — or ever been conceived.

There is only one culture that can replace it. That is the culture of humans consciously committed to individual sovereignty. It is the culture that bred the Northern

Europeans. It is the premise on which the United States was founded.

THE CURSE OF THE RING and THE RING CYCLE give a full picture of what *inevitably must happen* to the human species if the serpent culture is not stopped. It is a story much older than any written history. Our ancestors had described it in full detail far more than 2,000 years ago.



WORD CONTROLLED HUMANS, A Brief History

by
John Harland

Harland pinpoints the conflict at the core of Western Civilization: The Northern Europeans have an inbred demand for individualism; the Jews have hypothesized a god that disdains individuals and deals with Jews as a chosen people - as a group. Bringing this unspoken conflict out for conscious examination, Harland makes these points:

(1) The God called "Father" by Jesus was a God of individuals. The teachings of Jesus were fully compatible with the aboriginal religion of the Northern Europeans. History has been distorted to cover up this fact.

(2) The religion of the Jews, who violently condemned Jesus for blaspheming against the groupism religion under which he was born, was imposed on, identified with, and used to mutilate the teachings of Jesus.

(3) The Romans, like the Jews, were political pragmatists who used religion only to gain mass acceptance for arbitrary political objectives. For this purpose, Roman paganism had been forced on Roman-controlled Gaul - but not on the rest of Northern Europe. It was in this limited area that Roman paganism was replaced by the pseudo-Christianity, or Judaeo-Christianity, which mutilated the teachings of Jesus. Julius Caesar made it clear in his recorded commentaries that the people at the core of Northern Europe had never even heard of the Roman gods.

(4) It was not until the time of colonial America that Roger Williams made the first effective effort to clear the teachings of Jesus from the Jewish influence that was distorting Christianity. For this effort, Roger Williams was forbidden, on penalty of death, from entering some areas where the controlling people called themselves Christian.

(5) Thomas Jefferson articulated the teachings of Jesus as a political concept in the Declaration of Independence - but felt that he had to keep his own private version of the Bible, in which he had used scissors to cut away from the words and story of Jesus the mutilating Judaic injections. The so called "Jefferson Bible" was not made public until 1902.

(6) In the chaos of Northern Europe following World War I, the Germans under Hitler recognized that the Jews were trying

to push Jewish influence - already mutilating "Christianity" so effectively that "Judaео-Christianity" was a valid term - into full dominance over German Christians. Hitler turned their own propaganda of being a "chosen people" against them and tried to play the Jewish game. This expedient pragmatism, dictated by the emergency conditions, lost the world the strong force of the German stand against Judaео-Communism.

(7) The United States now holds the pre-World War II German position against Judaео-Communism. Precisely the same push for increased Jewish influence exists in the United States today which existed in Germany during the 1930's. The Jews are accenting the Judaео in Judaео-Christianity, distorting science into dogmatic materialism, controlling the media, and controlling American education. The only difference is that the United States is not facing the conditions that made emergency expedience the only apparent solution in Germany.

(8) The controlled media keeps U.S. politicians under Jewish control. The people of the United States need to bring the festering conflict out into the open and demand a constitutional solution before conditions become the sort of emergency that faced Germany. The Jewish controlled media is preventing such a solution in the United States in the 1980's - just as it did in Germany in the 1930's.

(9) Apparently the Jews in America will not save themselves - if it also means saving Christianity and the United States as viewed by Roger Williams and Thomas Jefferson. They view their Nomadic Jewish Nation as having three thousand years experience in a type of surreptitious warfare that others disdain to practice. This gives them a false feeling of superiority which leads them to gamble that Judaео-Christianity can be turned into Judaism and the already substantial Jewish control of the United States can be made absolute.

Every intelligent person is already highly concerned with the problem presented - and there is no intelligent person who will not have his mind stretched, and be stimulated to sharper perception, by this book's comprehensive perspective and crystal clarity.

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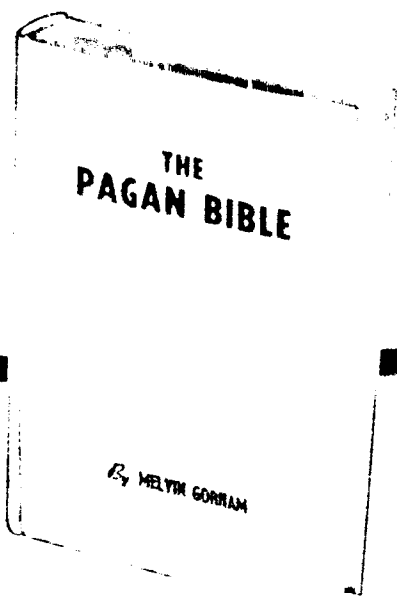
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THE PAGAN BIBLE

By Melvin Gorham

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The Pagan Bible squarely faces modern man's most important problem. On all sides thinking men have been decrying the fragmentation of knowledge into philosophy, religion, science, art, and other circumscribed fields. The chaos made up of fragmented remains of long respected religious ideas and abortive concepts developed to embrace each new scientific discovery is awesome. Most attempts at choosing a point of perspective and making an undistorted evaluation of facts in fields comprehensive enough to include all present knowledge have been frightened, incomplete, and tentative.

Fully aware that the concepts he presents are "either the ultimate frame of reference or they are nothing," Mr. Gorham takes a clearly defined position in the midst of the chaos and holds it. He does so without the support of either currently

accepted sociological fads or the dogmas derived from religious teachers for whom a singular, supernatural knowledge has been claimed.

Such a position must always merit the attention of anyone who has an interest in his fellow man and a respect for individual volition. Attention given to the position held in *The Pagan Bible* cannot fail to be rewarded. The author is a mature scholar who has spent a lifetime submitting himself to varied experiences and probing innumerable phases of activity and knowledge without being caught up in any faddish school of thought. In this work he evidences scope of knowledge, balanced judgment and a keen perception that immediately command respect.

The first portion of the book is a nutshell size examination of the religions and philosophies of the world. It goes to the kernel of each with a directness which leaves no doubt that the author is probing for basic reality and will not be satisfied with less.

The second portion of the book presents a concept of reality that, true to the earlier promise, is so basic that it must be the ultimate frame of reference or else be nothing. Such a concept presented by a man of Mr. Gorham's stature with an honest lucidity that avoids alike the obscure jargon of the academic philosopher, the dogma of the "inspired" religious convert, and the equivocation of the scientist is a treat that is rare and precious.

In the third portion of the book the concept is translated into practicality and we recognize that we have found at last the long searched for ideological defense against communism and all types of totalitarianism. But then we are brought up short by the knowledge that we have by no means found the usual smug endorsement of a democracy that moves in the direction of a welfare state. Freedom and dignity of the individual are essential outgrowths of the book's basic concept translated into everyday life, but measured by those concepts the products of any welfare state are lacking in both freedom and dignity. From out of the pages of the book emerges the ghost of a pagan who has endured generations of cloyingly benevolent mob rule and now rises up in heroic stature to demand incarnation in a true man.

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CENSORSHIP IN THE U.S. I ACCUSE THE JEWS

by Marquerite Pedersen, Editor, Sovereign Press

The fact that the Jews are a nomadic nation—not a race nor a religion—has long been accepted by scholars, but discussion of this fact is suppressed in the popular press, and it is not legally recognized by the U.S. Government. Pedersen points out that this puts on individual U.S. citizens the full burden of resisting pressure from an entire alien nation which—obviously—no individual can do. As editor of a book publishing company she cites situations that conceal great danger because they undermine U.S. ideology while, at the same time, turning the Jews of the U.S. into a potential problem. Her invitation to Jews and non-Jews to look at this problem together is one that all people of good will can readily accept. —She has laid a solid foundation for opening the discussion.